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A first glimpse
into the 1961
ELCE Foreign Mission
Field

BY THE POWER OF GOD'S WORD, A ZULU SORCERESS BURNS HER WITCH
TOOLS AND SAYS :

“I renounce the Devil”

Our picture presents a scene common in South Africa to this day. Of course, you will not see this in the large cities where natives also learn a new way of life through civilization and industry. But there are still districts in which the Zulus live according to the ancient customs of their people. This is particularly true of the Zulus in Natal.



Witchcraft

This photograph was taken in the region called “The Thorns”. This is

a large expanse of mountainous country where there are extensive reservations for the natives.

We see on the left a woman whose face is dishevelled—the mark which marks her as a witch.

Women and girls suddenly fall into a peculiar state of hysterics and claim to hear voices of the spirits. It is the will of the ancestors, who are always present, according to the Zulus. The power becomes stronger. Finally, such a woman leaves her native *kraal* and migrates to a place a great distance away. There for years, she is employed in witchcraft. Finally, she is made to pass a rigorous examination. When she goes back to her district she begins her practice, sought after and well paid by many who desire her help against illness, misfortune, and enemies. By others, whom she threatens, she is feared.

Experienced missionaries have obtained deep insights into the dark mysterious activities of the Zulu witches. They maintain that in these unfortunate women Satan himself is at work. He fetters and tortures the witches themselves. He uses them to do injury to other people in body and soul.

On the other hand, it is a wonderful experience when witches turn to Christ through the power of the Holy Spirit. Often God's Word works on their hearts for years before the hour of freedom strikes. But, on the day of Baptism, the tools of witchcraft are burned, and the past repudiated with the words: "I renounce the Devil and the ancestor-spirits and witchcraft . . ."

Polygamy

The second figure in our photograph is a Zulu woman with the characteristic coiffure of the married. The hair of the head is drawn up to a tower-like mass and dyed red. Even at night, this is left undisturbed.

For this reason a hard pillow, in the form of a wooden support for the back of the neck, is used.

The heathen Zulu woman is usually one of many wives of her husband. Polygamy is to this day one of the biggest obstacles to be overcome in the conversion of the Zulu men. Before their Baptism, they must agree to keep only one wife and to dismiss all others. At the same time, provision has to be made for those dismissed.

The husband is the tribal and religious head of the family. He must constantly serve the spirits of his ancestors with offerings and invocations. Conversion and Baptism are a radical breach. Only a few are prepared to take this step. But many husbands permit their wives and children to become Christians. In this way, the Church of Jesus Christ grows, even among the Zulus.

Missionaries and native evangelists even preach in the *kraals* of the chiefs. Their preaching is strengthened by the witness of those who now live and walk as Christians, freed from the constant fear of heathenism, born into the peace of God for life and death.

Lutheran mission work among the Zulus has been carried on for more than one hundred years. Supporting the mission described in this article are Evangelical Lutheran Christians in Germany, England, France, Sweden, and Finland. Your missionaries for the work among the Zulus are trained at the Seminary in Bleckmar near Hanover and at the Lutheran Theological High School at Oberursel near Frankfurt.

by Pfarrer Wilhelm Hopf
translated by Pastor Marvin Brammeier

BE READY TO GIVE AN ANSWER

1 PETER 3

IS THE BIBLE TRUE?

Barbara, fourteen years old, had just come home from school. She was disturbed. In her Religious Instruction class at school, she had been told things which seemed to her to be in conflict with what she had learned at church.

Her mother noticed that something was wrong. So she asked casually: "Everything fine at school today, Babs? Or did that boy hit you with his books again?"

"Oh! him! I never even saw him!" On seeing the twinkle in her mother's eye, she said, "O Mom, stop it!"

She hurried into the kitchen for some milk and biscuits. A moment later she came out with the same puzzled look, and asked her mother: "Is everything in the Bible really true?"

"Why, of course, dear, you know that it is."

"Oh, I know, but I don't think that everybody believes that it is. We were told in R.I. today that there are legends in the Bible, which were adapted from the stories of the day to show what people believed, but that these things are not really true."

"Well, not everybody believes the way we do."

"But, Mom *are* these things in the Bible really true?"

"All right, Babs, let's sit down and sort this thing out. Will you bring my Bible over here? That's where we'll find the answer. I remember the day when I myself found parts of the Bible very difficult to believe.

Let's let the Bible speak for its-
No one can tell us what God wants us to believe and do but God Himself. When we took this subject in our adult class, I marked some of the passages that Pastor used so that I could check them by myself."

Taking her Bible, Mrs. Smith paged through until she came to First Corinthians. "Look, Babs, what it says here. '*The things which God knoweth no man, but the Spirit of God.*' How can man sit in judgment on the Word of God, and accept only what he wants, and reject the rest? It should be only business to ask, 'What is God saying to us?'"

"But, Mom, can we be sure that all the Bible is true? Weren't there many different men, living at different times, who wrote the Bible?"

"Yes, that's true, and the Bible says something about this. Let's find it . . . oh yes, here it is. '*Who at sundry times and in divers manners spake in times past unto our fathers by the prophets, hath in these last days spoken unto us by His Son.*' So, although there are many different human writers, there is but one Author. Here's another: '*For this cause also we thank God without ceasing, because when we received the Word of God which came by the hearing of us, ye received it not as the word of men, but as it is in truth the word of God.*'"

"Didn't they write anything else?"

There is no doubt that some of them wrote other things, but these things must have been different because they aren't in the Bible. What I find in the Bible was written because God moved men to write it. Well, didn't I hear you memorising a passage about this last week, the one that goes: '*Holy men of God wrote as they were moved by the Holy Ghost*'?"

Yes, I remember, and Pastor told us to memorize another one, which goes: '*All Scripture is given by inspiration of God*'. That means that God breathed into them everything that these men wrote in the Bible. "I wonder", Barbara asked her mother, "what it was like. Were these men in a trance when they were writing?"

"There's one passage which Pastor told us to mark in the adult class which gives a good answer to the question of whether the Bible-writers knew what they were doing. Here it is: '*But the Comforter, which is the Holy Ghost, whom the Father will send in my name, He shall teach you all things and bring all things to your remembrance, whatsoever I have said unto you*'."

Mother and daughter continued to search the Bible. Mrs. Smith remembered a passage from First Corinthians, "*We have received . . . the spirit which is of God, that we might know the things that are freely given to us of God*", in other words, some of the material they wrote in the Bible came by direct revelation from God. Some was gained by personal observation, for John wrote in his first Epistle: "*That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our*

hands have handled of the word of life, declare we unto you'. In the beginning of the Gospel of Luke, they read: '*Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, even as they delivered them unto us, which from the beginning were eyewitnesses and ministers of the word; it seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, that thou mightest know the certainty of those things, wherein thou hast been instructed*'."

"When St. Luke says they '*had perfect understanding of all things*', Barbara said, "that means that the writers of the Bible weren't just sort of copy typists for God, doesn't it? They knew all along what they were doing. God used them with all their talents to write down the things He wanted them to record."

"That's right", Mrs. Smith replied. "And I remember Pastor showing us that it was not only the ideas and thoughts, but the very words themselves. Here's the passage: '*Not in words which man's wisdom teacheth, but which the Holy Ghost teacheth*'."

"I'm so glad that I believe that it is all the Word of God, Mom. Whom could we believe if we couldn't believe God? If only parts of the Bible are the Word of God, then how are we to know which parts? And if we say that some of it is untrue, what is there to stop us from saying that all is untrue? I'm glad that we have something which we believe which does not depend on men. They make so many mistakes. I would rather trust in the Lord than put confidence in man."

LISTENER.

On the Eve of Dedication



"One of the most contemporary and controversial church buildings in Wales," according to the 'South Wales Echo' is now nearing completion.

If God so wills it, the first English-speaking Lutheran Church will be dedicated in "this foreign country nearest to England" in the early summer of this year. This means that Cardiff, capital city of Wales, will have, for the first time, a Lutheran Church which will minister to the people of this city in the language used by the majority of its 250,000 inhabitants.

Dedication

The word may mean different things to different people. To us

Dedication means primarily that this new building will be set apart and separated, for use in building God's Kingdom here in Fairwater, a western suburb of Cardiff. To say it more simply, the new church will be God's house—the place where His honor dwells—and where the Gospel will be preached and the Sacraments of Baptism and the Lord's Supper, administered according to Christ's words. Here both young and old will be taught and reminded of the simple but all-important, truth that Jesus

the Way, the Truth, and the Life, and that no man comes to the Father but by Him.

Preparation

Obviously, there are many things to be done in preparation for the day of Dedication. An organised congregation might easily take all these matters in stride. But what about a mission, where there are only a relatively small number of families, most of whom are new to the Lutheran Church, and the nearest Lutheran congregation is more than 150 miles away?

Planning

To begin with, we have been doing a lot of planning. While the over-all structure of the building has been completed, details such as the cross on or above the altar still have to be considered. We have asked questions about altar cloths. How can we dress the new altar to give a contemporary appearance, while retaining the traditional meaning of the liturgical colours? We have thought of the church hall as well. Can a pleasing, inviting, homely appearance be achieved by the use of window curtains? Home-made, of course! And what about that very important little room where the cup of tea will be prepared—the kitchen? Yes, that requires a cooker, teapot, cups and saucers, etc. We have talked about all of these things, and we are gradually finding the answers. But wait! Are we dealing only with secondary matters?

Things or People?

We might say "secondary" because it seems we are more concerned with things than with people. But this is not the case. After all, our new church is not here for the sake of having another church building—modern or traditional—in Fairwater.

Our new church is an instrument, or tool, to be used in our dealings with people—people for whom Christ died. This factor has influenced all our thinking and planning. As the proposed new hospital for Cardiff will help alleviate physical suffering and cure physical ailments, so our church, by proclaiming the message of forgiveness through Christ's blood, will bring relief from the spiritual suffering caused by sin. So our primary concern is people.

Family Night

Once a month the boys and girls of Sunday School bring their parents along to church for a social evening of games, songs, and chatting. At the conclusion of the evening's programme there is a devotion by the pastor. This is our Family Night. We want our church to become, in a limited way, a community centre where our families come to learn God's Word and Will, worship Him together with fellow Christians, and enjoy good Christian fellowship.

The Future

We look forward with eager anticipation to the Dedication of our new church, and thank God for the opportunity He is giving us in Fairwater. Here are many families to be brought to Christ, and within the next five years another 1,000 homes will be built only a half-mile from our new church. But as we look forward to the Dedication, we are, in reality, looking far beyond, and, trusting God's promise that His Word will not return to Him void (Isaiah 55), we shall see many more individuals who will dedicate their lives to the Saviour Who lived and died for them and for us all.

by MARVIN BRAMMEIER

Conference proposes £33,000 1962 Budget

Total cost of all ELCE operations in 1962 will be £33,055, according to the forecasts of the 1961 Synodical Budget Conference held at Luther Tyndale Memorial Church, London, N.W.5, on Saturday, 18 March. The Conference was attended by twenty delegates, one pastor and one layman from each ELCE congregation and mission. The first meeting of this kind was held in March 1960 at the Lutheran offices at 42 Museum Street, London, W.C.1.

According to Resolution 8 of the 1959 Synod at Boreham Wood, the function of the Synodical Budget Conference is to consider and approve budget proposals formulated and put forward by the Executive Council.

Mr. Alfred Flemming, ELCE Treasurer, chaired the meeting and guided delegates through more than 100 items of expected receipts and expenditure. After some amendments, a motion to set the 1962 budget at £33,055 was carried unanimously. The figure includes all estimated operating costs of missions, theological training, central office, and subsidies to new congregations, but does not include expenditure of self-supporting congregations nor capital investment for building projects. The equivalent figure for 1960 was £27,588.

Should a new congregation, while it is itself receiving support, budget part of its income for missions at home and abroad, or should it do this only after it has become self-supporting? What proportion of a subsidized congregation's budget should be pledged for Gospel work outside its own boundaries? Discussion on these questions showed understanding and support for the ELCE policy of encouraging newly-organised congregations, even while being heavily subsidized, to contribute at least 20% of their total income to missions and charities.

ELCE No. 8 ORGANISED

The eighth ELCE congregation, the first in the County of Essex, was organized at Harlow, a new town 25 miles north of London, on Wednesday, 5 April. The first officers, who were installed on Sunday, 23 April, are Pastor V. Hennig

—Chairman, Mr. F. Charles—Vice-Chairman, Mr. F. McWilliam—Secretary, Mr. E. Nickless—Treasurer, Mr. L. Collins—Trustee.

Application for admission as an ELCE member congregation will be made at the 1961 Synod at Ruislip on 28 April. The selection of a name will be left until after Synod.

ELCE work at Harlow began in November 1959 with a Film Festival for one night. Following the familiar pattern of church services and Sunday School well begun after the films, youth groups organized, and, two months later, the first instruction classes formed, the adult class taken by Pastor E. Geo. Pearce, the children by Pastor V. Hennig.

On Sunday, 26 March, twelve adults were taken into communicant membership of the Lutheran Church, four by Baptism, seven by Confirmation, and one by profession of faith. The new congregation begins its existence with sixteen communicant members.

The temporary timber hall, erected in November 1959 on the half-acre site next to the Bush Fair shopping centre, will continue to serve as the place of worship for the Harlow congregation until the striking "church without walls", as the *Daily Telegraph* described the proposed new Lutheran church, is built. Recent approval of the Harlow Development Corporation of the revised plans for the new church gives hope that ground-breaking may take place sometime in June.

HOLY TRINITY PLANS 60TH BIRTHDAY

Holy Trinity Lutheran Church, South Tottenham has set aside the Fourth Sunday after Trinity, 25 June, to mark

sixtieth anniversary of the dedication of their church. The Anniversary Committee announces that it will publish an eight-page commemorative folder.

St. John's Trinity Lutheran Church was founded in 1832 as a mission of Luther-Tyndale in 1832. In 1899 a Lutheran day school was established. A few months later, in January 1900, "two parcels of land near Springfield Institute" were purchased at a cost of £130, according to the Minutes of the church meeting. In 1901, the present church was built at a cost of £60. Formal organization of the congregation did not take place until 1903.

ANDREWS CHURCH FEATURED IN THE BUILDER

The new St. Andrews Lutheran Church in Ruislip, dedicated in September 1960, is featured in the 10 March issue of *The Builder*, a leading architectural journal. The article spreads over three pages, relying largely upon ground plans and photographs to describe materials, accommodation, and construction.

CHURCHES EXCHANGE VISITS

A further exchange of visits between the ELCE and Polish Lutheran congregations in Britain took place at Birmingham and Boreham Wood during Easter week.

Three ELCE members, Mr. Charles Fry, Pastor W. P. Borgas, and Dr. E. O. Pearce, were guests at a special meeting held at Birmingham after the Polish Lutheran service on Easter Monday, 3 April. By means of the filmstrip, "The Lutheran Rose Blossoms in Britain", Dr. Pearce described the history, the growth, and present-day activity of the ELCE. The Polish Lutheran congregation also heard greetings from Pastor Borgas and Mr. Charles Fry, Pastor Fredrick Arlt, pastor of the Polish congregation, and Bishop W. Fierla responded with words of welcome.

On Wednesday, 5 April, Bishop W. Fierla spoke to the members of St. Paul's Lutheran Church (ELCE) at Boreham Wood. Oppression by religious and political forces over the centuries and still going on in Poland today had made this church strongly conscious of its faith

and confession. It was his joy, he said, to find the same kind of faith among the pastors and congregations of the ELCE.

"CONFESSING TOGETHER WE GROW TOGETHER"

"Professant la même foi, croissons ensemble" will be the theme of the second European Missions Conference to be held at Chatenay-Malabry near Paris from Tuesday to Thursday, 5-7 September, 1961. Dr. E. G. Pearce announced after his return from the meeting in Paris on Friday, 21 April, in which the autumn missions conference was planned. Participating in the planning meeting were President F. Kreiss of the Evangelical Lutheran Free Church of France, Pasteur Bernard Galicher of Paris, and Professor Guillaume Wolff of the Lutheran Study Centre, Chatenay. Pastors from France, England, Germany, Belgium, Denmark, Finland, and Sweden have been invited to attend the conference and also the French Lutheran Synod which will take place immediately after.

The main paper, assigned to the ELCE delegate, will be: "Confessional Lutheranism—Our Burden, Yet Our Opportunity". Four essays of 20-30 minutes each will stress the unity of faith which binds the churches of one communion together and the diversity of gifts by which such churches can, even across national boundaries, share problems, experiences, and methods. One of the questions for Round Table Discussion will ask: Does the Lutheran liturgy help or harm our appeal to the unchurched?

Reports from each of the thirteen French pastors on the work in his own parish will give visiting pastors a complete and first-hand impression of the French Lutheran Free Church. Visitors will also be taken on a tour of Free Church congregations and missions in the Paris area.

The language of the conference will be French, with English translation for all papers and for important discussions.

The filmstrip, "The Lutheran Rose Blossoms in Britain", will be shown, with French commentation, to the lay pastoral delegates attending the Synod of the

Evangelical Lutheran Free Church of France.

DR. MAYER IN ENGLAND

Dr. Herman Mayer, Missions Secretary of the Lutheran Church—Missouri Synod and Executive Secretary of its Board for European Affairs, landed at Plymouth from the French liner *Liberte* on Tuesday, 11 April, accompanied by his wife. Dr. and Mrs. Mayer were met by Pastor Robert Bruer, Plymouth Lutheran pastor, and Pastor E. Geo. Pearce. After touring Plymouth and viewing the recently purchased parsonage and several possible sites for the Lutheran mission to be launched in Autumn 1961, the party travelled by car to Goonhavern in Cornwall to meet Mr. Joseph Pedlar and his family, pioneers of Lutheranism in southwest England.

Also in England are Messrs. Harold Mayer and George Luttman, two New York laymen who are well known in ELCE congregations as frequent visitors and "ambassadors" of the ELCE to Lutheran congregations in America.

PASTOR NAGEL IN AMERICA

The Rev. Norman E. Nagel, ELCE tutor at Westfield House, Cambridge, sailed from Southampton on the *Queen Mary* on Wednesday, 12 April, to attend a series of theological conferences in St. Louis, Missouri, U.S.A. He will return to England early in May.

NEW CHURCH SITES FOR SUNDERLAND AND PETTS WOOD

Christ Lutheran Church of Petts Wood has at last real hope of securing a church

site. After three years of fruitless search the Petts Wood congregation has been offered a site by the Orpington Urban District Council. The plot has a frontage of 80' along Poverest Road, the thoroughfare between Petts Wood Station and the Sidcup By-pass. This was announced to the Executive Council at their meeting on Tuesday, 4 April.

At the following meeting on Monday, 24 April, the Council approved the purchase by St. Timothys of Sunderland of a £4,000 189'-frontage site on a main road in a good residential neighbourhood of the town. The Sunderland congregation believes that the present location of the church, in a dock area undergoing development, is holding back progress. Timothys recently acquired a new five-bedroom parsonage at 6 Nursery Close, Sunderland.

The Council also heard reports at their 24 April meeting on the finishing stages of the building project at Cardiff. The architects estimated that another six months would be required for completion. The kind offer of the architects to make substantial personal contributions to make possible two coloured-glass windows in the west end of the church, not allowed in the contract, was accepted with gratitude.

A report from the Harlow architect-quantity surveyor gave hope that ground breaking for the Harlow church might take place within two months.

The next meeting of the Executive Council, which Dr. Herman Mayer will attend, was scheduled for Monday, 8 May.

LUTHERAN AGENCIES' VACANCY

Lutheran Agencies will shortly have a vacancy at 42 Museum Street, W.C.1, for a young lady to serve in the showroom and as telephonist. Holiday arrangements for this year will be respected. Wages in accordance with age and experience. Interested applicants should apply to the Manager at 42 Museum Street.